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MEN'S SODALITY FEDERATION OF CHILE

I.

There exists in Chile a **National Men's Sodality Federation** the soul of which is the Senior Sodality for gentlemen and young men, which was founded in 1858 in St. Ignatius College, Santiago, Chile.

Reflecting on the propaganda then being made of the worst opinions against faith and moral principles, these Sodalists in 1918, *adopted a plan for the spread of the Sodality of Our Lady* as an adequate means for the formation in towns and cities of select bodies, the members of which, Christians in every sense, should be ready to engage in a religious and social apostolate.

The plan succeeded well; today *Chile has 140 Sodalities with a membership of 6.000.* (1)

But there was need of constant effort on the part of the Director, the Prefect and the rest of the Sodalists. *Frequent journeys* to towns and villages were made with the purpose of *letting men see the Sodality in operation* and thus exciting in them a desire for it. Hence the *strongest and best organized spiritual force* working in Chile today *against impious agitation*, consists of the Sodalities of Our Lady; as such, too, they are considered by the bishops.

This Sodality went further, however. In September, 1921, was held **a great convention** at which Sodality delegates were present from almost all Latin-American countries. *A National Sodality Federation of all Chilean Sodalities* was formed there, with a council, the work of which is increasing from year to year. The last congress was held Nov. 21, 1926, (of which more later). This council sent its Prefect, in 1925, to the Sodalities of the Argentine and of Uruguay. Aug. 15, 1925, *Uruguayan Sodalities formed a national federation;* September 8th the Uruguayans entered **an international federation** with the Sodalities of Chile and the Argentine. Later on, this federation was joined by the Sodalities of Havana, *Cuba*, Caracas, *Venezuela*, Riobamba and Quito, *Ecuador*, and those of the State of Sao Paolo, *Brazil*. Finally in September, 1926, this South American Federation in a letter to the Cardinal Archbishop of Toledo, Primate of Spain, expressed its desire of uniting itself with the *Spanish* Sodalities.

(1) It seems that by far the greater part of the Sodalities in Chile are for men: according to "*Acies Ordinata*" (Latin) vol. I. p. 33, 76; (English) vol. I, p. 20, vol. II, p. 12, the number of Sodalities there was about 196 at the beginning of 1925, and this year about 40 more were aggregated.

II.

The Congress of the Chilean Sodality Federation.

Nov. 21, 1926, saw the opening of the National Sodality Congress in **Talca, Chile.** These congresses are held annually, always in a diferent city, each sex having its sessions by itself.

As was well said by Father **Francis Joseph Correa, S. J.**, *Director of the Federation*, these Congresses do much to increase mutual acquaintance and esteem among the soldiers of the Blessed Virgin, and build up their moral strength and militant catholicity. Today there is great need of a well-disciplined laity to resist the attacks of the enemies of the Church; a new spirit has to be put into the faithful; the spirit of timidity and of personal advantage which knows no tactics but those of *retreat*, must be laid aside. The Spirit of the Sodality needs no renovation since it is the spirit of faith which seeks the kingdom of God and the salvation of souls, and the valiant spirit of progress and patience, which refuses to cherish the illusion that the moral transformation of nations can be made on a sudden. Our spirit is supernatural. It is the apostolic spirit which seeks particularly to unite well chosen Catholics who feel strong and courageous enough to excel in Christian virtue. Such is the radiant **program of the Sodality:** with the divine Mother as leader, to form men who will be exemplary, practical Catholics, apostles, and brave defenders of the Church. The organization of the Sodality is both wise and vigorous; it has its general, its officers and its soldiers.

The following were **the subjects treated** in many sessions of the Congress:

1. How can the religious, moral and social progress of the Sodalists be sought in accordance with the

rules, so that the Sodality's program may be every day better realized? The lay speaker and the whole Congress were at one in demanding two things for this end: first, the *knowledge and study of the rules*, and second, the *persevering execution of the spiritual exercises* as commended in Rule 6. Sodalists who do not as yet feel disposed to do all that, must strive to acquire that spirit.

Another demand was that the Sodalities should hold their *ordinary meetings at least once a week* not only on account of the personal perfection of the members, but also to promote the corporate life and spirit of the Sodality.

2. *Parish Sodalities should be founded*, according to the mind of the Congress, but the ymust *cooperate with the clergy in apostolic works*, especially in upbuilding truly Catholic families, preparing the dying for the sacraments, and resisting Protestant propaganda: *They did not approve* (and very rightly so) the resolution offered by a certain parish-priest that all Sodalities should always, and unconditionally obey the slightest wish or command of the parish-priest.

3. *Working-men's and young men's Sodalities* were also recommended, the members of which through their activity should spread abroad the charity of the Gospel and thus *effect the reconciliation of the various classes* of the country.

As was well said, it is not enough to exercise charity through certain works in common, but what was most needed was *individual kindness affability, and allied virtues*, which were to be especially practised by the rich and by the better educated, etc.

4. As there is an extreme shortage of priests in Chile, some practical counsels for Sodalities and for individual Sodalists were given which were calculated to increase *vocations to the priesthood. Sodalists* were *to intensify their own spiritual life*, especially by prayer, Holy Communion, and the Exercises of St. Ignatius, so that vocations might be aroused; *parents* were to revive the old practice of *common prayer in the family*, and what is of prime importance they were to give an *example* strictly in accord with the teachings of the Gospel. The Sodalities must be enemies of immorality in every form and for this purpose they should found *a league to show Sodalist-parents their duties* concerning reading, dancing, theaters, and the harmful liberties taken by their daughters.

Burses must be founded in seminaries.

More particular suggestions were also made, such as:

a) *Sodalists* should frequently pray to God the Father through the intercession of the Blessed Virgin Mary to raise up new vocations;

b) *Parents* must instil love for the Child Jesus into their children, keeping before them, from their earliest years an attractive image of the Divine Infant, and they must procure their entrance into the Sodality of Our Lady as soon as possible.

c) *Those who think they have a vocation*, must pray much for clear knowledge of it, and once they know it, they must follow it bravely.

d) *All teachers and heads of schools* should with kindness and paternal affection lead their students to the way of perfection.

5. *Religious instruction in all State public schools* is to be demanded, so as to do away with the unqualified materialism which reigns in them almost everywhere.

6. The Sodalities must courageously *aid the episcopate in its war on indecency* in fashions, dances, theaters, and moving pictures; the Sodalities should also *ally themselves with other Catholic unions* which carry on this struggle in other lands; they also ought to obtain laws imposing *fines and penalties* on offenders.

7. The Sodalities were also exhorted to help as much as possible for the *coronation of the statue of Our Lady* of Carmel, to whom a national devotion has existed since the war of Independence and which has been from time to time officially acknowledged by the Government (1).

As the most efficacious means to secure the reign of the Sacred Heart, *Our Lady of Carmel was to be enthroned in private homes* as the Queen of Families, and *families were to recite the rosary daily.*

8. *Sodality Unions* were to be formed; first, *diocesan;* second, *interdiocesan* (including all dioceses); thirdly, of all *Latin America*, and finally with those of *Spain.* Sodalities were also to be formed as soon as possible (2).

The present condition of the men's sodalities of Chile was well outlined by the President of the Federation.

It was hard and slow work to obtain answers from the individual Sodalities. Finally, 102 Sodalities numberng 5,429 men, approved the congress and 99 of the Sodalities sent delegates.

Almost all the Sodalities had made progress in the year 1925–6, both as regards the number of members, the supernatural spirit, and the apostolate. Three Sodalities were visibly decadent, and eight Sodalities, all named by the President, no longer hold meetings.

The Supreme Council had especially recommended *weekly meeting* and monthly Communions: three Sodalities met twice a week; 44 once a week; 9 twice a month and 38 once a month; the rest gave no answer. In almost all Sodalities, more than 50 per cent were present at meetings; in Valparaiso, about 40 per cent; in Santiago about 30 per cent.

Among the College and Seminary Sodalities, one prescribed *daily Communion*, whereas seven required it *weekly* and forty *monthly;* nothing could be learned of the rest. On the Day of the Eucharist, June 20, 1926, the Federation Council had recommended that the Sodalists should present themselves at the Holy Table; moreover the council sent 41 members to various towns

(1) Dec. 19, 1926, in the presence of all the Bishops of the country, many public men, and an immense crowd of the faithful, this statue was crowned by the Papal Nuncio, Mgr. Aloisi Masella, as the Queen of Chile and the chief patroness of the army.

(2) It will be found very easy and useful to federate the Sodalities of individual parishes, then those of cities, and the like before founding the diocesan union.

in the Republic to speak in the Eucharistic congresses held on that day.

Excepting 14 Sodalities, all recite during their Sodality Mass, or on some other occasion, *the Little Office* of the Blessed Virgin.

Less than 20 Sodalities *subscribe to the publications* of the Supreme Council.

Almost all Sodalities support their own *apostolic undertakings* or aid others. The principal ones are:

The Conferences of St. Vincent de Paul; the visiting of jails and hospitals; catechism classes; night schools for workingmen; clubs for the study of social questions; libraries; public lectures on religious and social subjects; the propagation of the Faith; the Society for the protection of Catholic students; the distribution of newspapers and pamphlets; " Patronages " and young people's centers; parochial works; the Apostleship of Prayer; the Six Sundays of St. Aloysius; the Spiritual Exercises; adoration of the Blessed Sacrament; the Eucharistic Crusade.

" It is with great pleasure, " wrote **the Archbishop of Santiago** in a letter to the Supreme Council, " that I again express my profound sympathy with the work which your Federation is carrying on in the field of Catholic action.

* * *

" The Sodalities of Our Lady are beyond doubt one of the privileged instruments which the mercy of God keeps in its councils, that men may be made one in Our Lord Jesus Christ and His Holy Gospel. ,,

III.

The Statutes of this Federation.

1. *Its Purpose*: the preservation of the genuine spirit in the Sodalities, union and uniformity in religious and social action. Such Sodalities may become members as freely wish to do so and approve these statutes.

2. *Its Government.* A supreme Council presides over the Federation with its place of business in Santiago; it is made up of the Father Director of the Gentlemen's Sodality of St. Ignatius College in the same city, another priest nominated by the Archbishop (of Santiago) and of as many Sodalist delegates as there are bishoprics and vicariates apostolic in the republic. These delegates are elected by the diocesan council for a period of three years.

3. *The Supreme Council* shall name from among its members a president, two vice-presidents, two secretaries, and a treasurer. Meetings are to be held at least once a month.

The business of the Supreme Council is:

a) to provide opportune means for preserving *the good spirit* in the Sodalities according to the common rules.

b) to procure *the most solid union* possible amo g the federated Sodalities and their members;

c) to promote in every reasonable way *the religious and social action* of the federated Sodalities;

d) to direct the review " *Efemerides Marianas*, ,, as a very efficacious means to the attainment of the purpose of the Federation;

e) to work for the *foundation of new Sodalities*, especially in cities;

f) *to visit the federated Sodalities* at certain times through its delegates, to encourage them and help in their development.

g) to keep up the *general directory* of all Sodalists in the republic;

h) *to preside over the annual Sodality Congress*, where an account of the Sodalities shall be given, where means for greater progress may be taken up, and counsel may be taken concerning relations with the Sodalities of other countries.

4) Individual dioceses are to establish *a diocesan council* so as to attain the purpose of the Sodality within their territory. Said diocesan council shall be made up of a priest appointed by the bishop, all the directors of the Sodalities of the city in which the council is situated, from 5 to 7 Sodalists named by the general meeting of all the Sodality officers of all the diocesan Sodalities. And by virtue of their office, membership in this diocesan council belongs to all prefects of Sodalities in the capitals of the provinces (3).

In the city of Santiago, the place of the diocesan council is taken by the officers of the Gentlemen's Sodalities in the city.

The diocesan councils remain *three years in office;* they *meet* at least once a month: they *correspond* constantly with the Supreme Council, and render a *report* of their work every year at the general congress.

5. Members of the diocesan councils and of the Supreme Council must be *approved by ecclesiastical authority.*

6. The Supreme Council with the consent of the diocesan councils is empowered to establish *provincial councils* whenever it seems opportune to do so. (Cfr., "*Efemerides Marianas*". 1926, p. 378, 379).

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(3) If both cities and Sodalities are few, this will be practicable; but otherwise, the diocesan council, on account of its large membership, will be very unwieldy (*Editor*).

Letters to the Editor

On Sodalities for Young Working-people.

Unless I am mistaken, in Father Horstmann's article in the last February number of the " *Acies Ordinata* ,, some things are asserted which cannot be proved.

For instance, " *there is all the difference in the world* between our ordinary Sodalities ** and those for young men and boys of the working-classes. *The practical scope* of these two groups of Sodalities *is totally different*, (and the reason is added :) because while all these Sodalists practice devotion to the Blessed Virgin, *her image is viewed from a different angle* according to the class and the age of her clients ,,.

All of this is true to a certain extent, but not so far as to make it necessary to change the scope and work of the Sodality, provided the essence and purpose of the Sodality and its method of honoring the Blessed

Virgin are properly understood. To be known as a Sodality of Our Lady, it is not sufficient for a society of Catholics, that it should be more or less religious and that it should honor the Mother of God formally and on set days. One must keep in view *Mary's Mission concerning the salvation of men* as, is well noted in " *An Answer to the Sodality Theses* „. (*A. O.* „ 1927, pag. 23). It is on account of this mission of the Blessed Virgin that the Sodalists devote themselves entirely in a society which is religious in every sense, to her who is to lead them to the Man-God. In the Sodality of Our Lady, there is not a *mere coordination* of self-sanctification, the apostolate and devotion to Mary; but from a *true and solid devotion* to the Mother of Christ, there necessarily arises a vehement desire for self-sanctification and for the salvation of souls, ends which are to be obtained through the teaching, the example and the prayers of the Queen of Heaven.

One may well ask: How many of those numerous young men understand their Sodality in this sense? How many of them have a serious and constant wish to become real saints? Such, if I am not mistaken, ought to be the wish of everyone who has a clear and proper notion of the Sodality.

(Without a doubt, the idea of our devotion to Mary and its corollaries are well set out in this criticism. *Editor*).

* * *

Many beautiful things were said on this subject in " *A. O.* „ by Father Horstmann. So many young men following Christ as their leader and honoring the Blessed Virgin must appeal to the soul of any priest.

Notwithstanding all that, however, the societies there described are not Sodalities of Our Lady, but Catholic societies, which are also devoted to Mary and which are doubtless extremely necessary today.

They do not enter into the inner sense of the Sodality; they only touch its fringes, even though they call themselves Sodalities. And as for the optimism of the author in considering two thirds of those societies to be genuine Sodalities, I must say that many well-informed secular priests and Jesuits as well, join me in emphatically denying the assertion. I recall a Father of the same German province who has had much to do with Sodalities and who often exclaimed: " So many Sodalities are aggregated in Germany, and hardly any of them are true Sodalities! „ Another Father, entirely devoted to the ministry, asserts that hardly a fifth of those young working-people's Societies are true Sodalities. Others say the same.

Not so long ago, a writer in " *Stimmen der Zeit* „ complained that hardly any life could be detected in the young men's Sodalities of western Germany, and that the contrast between our times and those of St. Peter Canisius was appalling, because in his day, the Sodalities were an abundant spring of supernatural life and were reforming the whole country.

Hence it would seem that few of those Societies are true Sodalities, although they are directed in a good spirit. If some one could only raise them to the genuine standard of the Sodalities of Our Lady, he would do much for the increase of truly Christian life and for the salvation of the souls of youth. S. B. M.

Editor's Note: It is certain that in these Sodalities for young men (as in those for unmarried women) many young persons were saved to the faith and kept unsullied during the war and the years which followed.

But it is likewise true that many of their members deserted the Blessed Virgin's standard, as Father Horstmann himself seems to insinuate when he says that out of 50 to 60 adolescents who enter the young men's organization after leaving school, not more than 15 or 20 remain when they have reached the age of 20.

Certainly it is a spectacle to angels and to men to see these young men going to Holy Communion by the hundreds. But is not the same thing done by the men who belong to the " *Men's Apostolate* „ which is so highly esteemed in Germany and rightly so? Is not the same thing done by the *Bona Mors Society*, the *Archconfraternity of the Sacred Heart*, etc.? This monthly communion of large bodies of youths, or men, or married women, is unfortunately taken by many of Ours not only in Germany but elsewhere, to suffice for the essence of a good Sodality. Many are obsessed with the idea of large numbers, to have the church full of men seems to be the sum of their ambition. And if they attain this end with any society or confraternity whatever, they are thoroughly contented and think nothing of calling it the Sodality, or if their society has already a fixed standing and name of its own, they throw the Sodality overboard and think no more about it.

The Sodality of Our Lady, however, is something entirely different from piety which is limited to certain exercises and organized in military fashion. What the Sodality demands of its members is so high and difficult that only a few chosen men, who aspire to true perfection and are possessed with zeal for souls can thoroughly appreciate it and embrace it with all their strength.

So let us not submit to the tyranny of large numbers, nor let our eyes be dazzled by the sight of great crowds in the church.

A LEARNED SODALIST

Alexander Volta. (1)

This celebrated man was born in Como, Italy, February 18, 1745, and died there March 5, 1827. He was a professor in the lyceum of Como during the period 1774-78, and also taught in the University of Pavia from 1778 to 1819.

Many testimonies to his faith and piety are still extant. We mention some which relate to his devotion toward the Mother of God.

From infancy to old age he always saluted the image of the Blessed Virgin which was placed in the vestibule of his house, and he used to ornament it with flowers and with a lighted lamp on Saturdays

When twelve years of age, he entered the college of the Society. There he always led his fellow-students not only in learning but in piety as well. There too, he became a member of the Sodality. As his parents, though pious, feared he would become a Jesuit, they sent him to another school, but he nevertheless continued to attend the

(1) Cf. Carrara, S. J., « *Il sommo fisico, Alessandro Volta* », Treviglio, 1918; Kneller, S. J., « *Christianity and the Leaders of Modern Science* », Herder, St. Louis.

meetings of a "Nobles„ Sodality which our Fathers were directing at a certain Oratory.

In 1777, while living in Switzerland, he went on a pilgrimage to the celebrated sanctuary of Mary in the Abbey of Einsiedeln. In 1801, he wrote to his brother Aloysius from Paris: "Tell my dear children, not to forget to say the Hail Mary for me, just as I do not forget this pious duty towards them.„ Not satisfied however with reciting the Hail Mary, he honored the Blessed Virgin every day, even when on journeys, with the Rosary. In this school of piety, the great savant learned humility and the other virtues of the Divine Mother.

For many years, in the church of St. Donnino at Como, where he had been baptized, the great professor was not ashamed to explain Christian Doctrine to children, nor to sit among the common people to hear the parish priest's explanation of the catechism. His days began with Mass and ended with a visit to the Blessed Sacrament. He often went to Confession and Holy Communion.

One day as he was leaving the University in Pavia, a priest, preceded by a few men, was carrying the Viaticum to a dying person. In the presence of all the other teachers and students, Volta made a double genuflection and in spite of the bad weather, went to accompany his God. He often prayed before the crucifix of the Church of the Annunciation. Helping the poor was one of his great virtues, veneration for the Pope was another.

Finally when death approached, he received all the last sacraments with great piety, and having kissed the crucifix and pronounced the words: "Lord, into Thy hands, etc.„, he rendered up his soul to God.

DUTCH SODALITIES IN 1926

By Rev. James Mulders, S. J.

There are 999 Sodalities in Holland, of which 776 are for young people, namely, 290 for young men and boys, 486 for young women and girls, 70 for men, 149 for married women, and 4 for priests. *The Third Order of St. Francis* and *The Archconfraternity of the Holy Family* are the religious associations in Holland chiefly devoted to *adults.*

A brief review of the organization of youth in Holland will help to a better understanding of the present state of our Sodalities.

About ten years ago, priests and leaders of youth **almost entirely repudiated the Sodality of Our Lady,** on the ground that it did not respond to the demands of the times. So they kept on organizing circles, unions societies, etc., without end; the Sodality of Our Lady was counted as nothing, and it could only show itself in the church.

Just at that time, three articles written in our Sodality Secretariate, appeared in our Sodality Directors' Review, "*Direkteurentijdschrift*„. They were entitled: "*The fatal defect in our organization of youth*„ They raised a storm.

In 1922, at the Hague, an eight-day national Congress of Catholic Youth was assembled: all the unions, "patronages", and other organizations were invited *except the Sodalities of Our Lady*, the Third Orders and the Archconfraternity of the Holy Family.

"*Why didn't you invite us too?*„ we asked.

"**Oh, we forgot**», they replied.

Nevertheless, we asked for the place which was due us; two sections were assigned to us as well as one of the general meetings. For many, our meetings were like revelations.

And what of **today? Sodalities are being asked for on all sides.** Last year, there was trouble among the leaders of youth. The seat of war was the newspaper «*De Tijd*». Suddenly, unknown to us, a secular priest published two splendid articles in it entitled: "*The future organization of youth*„ and "*The Sodality of the Blessed Virgin*„. Up to the present, no one has replied; and the differences among the leaders suddenly ceased. The idea of the Sodality has struck deep root in minds; there is a steady current toward the Sodality especially in the diocese of Haarlem, which takes in the largest cities of Holland, namely, Amsterdam, Haarlem, the Hague and Rotterdam.

This year, Ours who are devoted to dealing with youth, discussed among themselves, the rules which Ours should observe when there is question of the relation between organizations for youth and the Sodality.

Our Sodality publications are the monthlies "*Ave-Maria*„ for women and girls (13,000 copies); "*Omhoog*„ (Sursum Corda) for men and boys (7,000 subscribers and the quarterly Directors' Review, «*Directeurentijdscchrift*», (520 subscribers); this is not much in itself, but it seems sufficient here in our little Holland.

Editor's Note:

We must add on our part that the progress here described is to be attributed in great part to Father Mulders and to Father H. Van Ruth, who have struggled perseveringly and skilfully to advance Sodality affairs to the utmost.

NEWS OF VARIOUS SODALITIES

Throughout the City and Province of **Rome**, Italy, the *Sodality of the Handmaids of Mary Immaculate is* working well. They have made a quantity of linen articles for poor churches and likewise for our missionaries in India and Japan; they have given many clothes away to the needy, especially to children who were about to make their first Communion, many of whom they had instructed and had taken care of during the preliminary triduum. They worked for the revalidation of irregular unions, obtained conversions and abjurations, and indirectly led some men back to God by encouraging them to make retreats. Their example has aroused some dormant Sodalities to a richer life, and they have brought much consolation to the sick in hospitals. Hundreds of books, catechisms especially, ro

saries, scapulars, 30.000 pamphlets and flying sheets concerning the sacraments and the spiritual exercises have been distributed. Several Sections are devoted to the personal sanctification of the Sodalists.

Nuns in Venice who could hardly find means to live were made the object of the charity of the **Men's Sodality** four years ago. Last January, the members distributed 14.000 lire among 200 nuns belonging to six religious orders. (" *Stella Matutina*, " 1927, p. 89-92).

The Junior Students' Sodality of **Bilbao, Spain**, has the following Sections:

1. *For Studies.* This section meets weekly; a member reads a paper which is commented upon by the others; the truths of faith are explained and discussed objections answered.
2. *For Catechism.* This Section has been in existence for 16 years; six bands instruct more than 1.000 little boys.
3. *For Missions.* Through meetings and lectures this Section makes certain missions known and is enabled to contribute to their support.
4. *Eucharistic Excursions.* The members go to churches in the surrounding villages, communicate at the Mass which is most attended by the people, to whom they speak about daily Communion.
5. *For Visiting the Poor.* The members exercise their charity toward the aged poor in a large asylum.

A special Mass for Vocations and a *plenary indulgence* toties quoties on the Feast of the *Immaculate Conception*, were the two favors which the two Sodalities of the *Pontifical Seminary of Villa Devoto*, **Buenos Aires** asked for last December. These Sodalities, through the Supreme Council of the Sodalities in Chile, asked the Bishops to obtain these two favors from the Holy See. The response of the Bishops was favorable. (" *Efemerides Marianas*, " 1927, p. 30-36).

Five years, ago the *Old Boys of our College in* **Liverpool**, founded a Sodality which today has 300 members. Meetings are held once a week, and monthly there is a lecture on some subject with which Catholic men must be acquainted.

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900 boys form the *Students' Sodality of* **Santander, Spain**, 12 leaders look after this little army. Last November, the Sodality celebrated its golden jubilee. The annual retreat always takes place in the first four days of Holy Week. To increase zeal and attention a written competition on some of the matters treated is held at the end of the exercises. The prize awarded two years ago was a " magnificent camera. " *The Daily Mass Section* has not many members, says the candid chronicler; " the cold, fear of catching cold, studies, etc.", are some of the « reasons " which keep many from entering this section. Other sections are those for Missions and for Catechism. All however make much progress because they are required to **visit the Director every month** and give him a **written account** of their *attendance at Mass* and *Communion*, their *zeal for the missions* and *for the catechism classes*, and their *companions*.

The Deaf-Mutes, Sodality of **St. Louis, Mo , U. S. A.** is a great source of consolation for all connected with it. Its meetings are held in the same manner as those of other Sodalities, except that all communications are made by signs.

The Lepers of the **Island of Culion** in the Philippines, also have their Sodalities for men and women, boys and girls, which have been " the greatest spiritual help and a material benefit and moral force that has lightened the pain of physical suffering, the mental anguish of separation from home and familles, and has done much to keep the glow of cheerfulness on the sunken cheeks and to help the incurable victims to die holy deaths. " (W. J. Meagher, S. J. in " *The Queen's Work*, " 1927, p. 68).

A GLORIOUS TERCENTENARY

The present year marks the tercentenary of the landing of **Father Alexander de Rhodes, S. J.**, in the mission land of Cochin-China. It was precisely on March 19, 1627, that he reached the village of Cua Bana in the kingdom of Annam, which has been truly called the " *land of the martyrs* „.

Born at Avignon in 1591, he became a Jesuit and succeeded in being sent to the foreign missions. Goa, Malacca and Macao were the first scenes of his labor; he was forbidden to enter Japan. When he reached Cochin-China in 1627, some of Ours had been working there since 1615. In a short time he learned the language of the country and preached with such success that within two years he had induced 24,000 pagans to present themselves for baptism.

Persecution having begun, Father de Rhodes was arrested and condemned to death, but when his sentence was commuted to exile, he set out for Rome especially to procure bishops for the mission,... a difficult journey which consumed three years. So forcibly did he present to the Congregation of Propaganda Fide and to Pope Innocent X, the need of a native clergy and hierarchy, that the Pope wished to consecrate him a bishop, and was only restrained from so doing by the Father's earnest protests. His petition for the immediate appointment of various bishops, was undoubtedly obstructed by the then existing arrangments between the Holy See and the government of Portugal. He was told to search for men who could act as bishops.

Father Rhodes, therefore, after three years of vain endeavors to obtain in Italy the help which he desired, returned to his native land, and as soon as news of his coming had spread through the provinces of the Society, a large number of his religious brethren offered themselves for the mission. But the immediate need was for secular priests so that a hierarchy could be formed at once.

At this time in our College of Clermont at Paris,

there was a flourishing Students' Sodality, some of the former members of which had become extraordinarily good priests. (1) Among these Sodalists, there was a sort of "*ristretto*" composed of the best of the Sodalists, and known as the "*Society of Good Friends*". There were twelve members in it at that time. To them especially, Father de Rhodes made known his desires, and at once all twelve of them begged to be sent to the mission of Indochina. They were told to think over their vocation very seriously during a ten–day retreat. But at the end of that time, not one of them had changed his mind.

Thus, in 1653, through these twelve Sodalists the foundations were laid for the great Paris Foreign Mission Society.

As three of the twelve Sodalists and "Good Friends" who had offered themselves for the difficult undertaking, were priests who seemed fit to become bishops, Father Rhodes wished to return to Tonkin, but instead he was sent in 1654 to Persia, to found a mission. This change of destination did not prevent him however from commending the mission of Indochina to the zeal of Christians through little books written by him in French and Italian.

Because of the many difficulties made by the government of Portugal, considerable time elapsed before the three first bishops destined for Cochin-China could be consecrated. These Sodalists were: *Francis Pallu, Peter Lambert de la Motte,* and *Ignatius Cottolendi.* It was only in 1662 after the Mission Seminary had been well started, that two bishops and twelve [priests could depart for that mission.

From that day till the present the Paris Foreign Missionaries have labored in that country; and among their Blessed, they count the Sodalist, *Father Theophane Venard,* beatified by Pius X in 1909.

It is well known too that another Sodalist, St. *Theresa of the Child Jesus,* always prayed and worked for this mission with special love and regarded it as peculiarly her own.

(1) V. "*Unsere Fahne*" Vienna 1914-5, p. 87). "*Hist. Gén. de la Société des Missions Etrangères,* Launay, vol. 1, p. 13. "*The Jesuits*" Campbell, New York, The Encyclopedia Press, 1921, p. 240; "*The Sodality of Our Lady*" Drive, p. 51 sqq.

SOURCES OF TALKS TO SODALISTS

are considerably in demand especially by secular priests who direct Sodalities. Accordingly, at a Directors' Meeting held last March in Vienna, Father Fr. X. Frey who spoke at length on the subject, distributed to all the priest present, a little booklet of thirteen mimeographed pages of such sources which he supplemented with some oral interpretations.

Valkenburg Theologians' Sodality Academy

Which some time ago concluded the fourth year of its labors, treated the following points last year:

We Jesuits must know and esteem the Sodality of Our Lady as an excellent means to perfection.

The three duties of the Sodality and their relations to each other.

Self-sanctification.

The apostolate, the necessary consequence of personal perfection.

Devotion to the Blessed Mother the golden foundation and characteristic mark of the Sodality.

The duties of Sodalists.

What is expected of a good Director and what must necessarily be demanded of him.

The Prefect and Council of the Sodality, according to Canon Law and the Epitome of the Society.

The make-up of the Rules of the Sodality.

Father Coster and his work in Cologne.

Father Rem and his work at Dilingen.

The modern Director of boys.

Father S. Soye and his work at Basle.

The Sodality and its activities in a large city of our times, etc.

"THE INNER CIRCLE"

Of an Indian Sodality

1. **Aim:** The aim is to console Jesus, the King of this College, for the grief its members may cause Him day after day. This is conceived as the great supernatural means to draw down God's blessing on this College through the Eucharistic King.

2. **Means:** 1) The members must ***habitually*** have

(a) an instinctive dread of all ***mortal sins.***

Show great care to avoid ***deliberate venial sins,*** and make serious efforts to ***excel in their class studies***

(b) delicate care in the matter of ***chastity,*** and the observance of *Rule 34* of the Sodality.

2) *On the day itself:*

(a) they must be eager to do *little acts of self-denial* frequently e. g. by resisting the inclination to bodily comfort by postponing a minute or two the need to satisfy one's thirst, by promptness to obey the bell, by accepting with happiness little crosses that Jesus may send them, by reciting with fervour the prayers before and after study, meal, class, etc.

(b) they must, on awaking, *offer themselves* to Jesus through the Immaculate Mother as His Victim for the day.

(c) they must *offer their Communion* (at least of desire during the vacations if sacramental Communion cannot be received) *in reparation* for the sins that may be done to-day by the members of this College.

After *receiving Jesus,* let them observe His recommendation to St. Margaret Mary in 1678:

"*Having placed Me on the throne of your heart. you shall adore Me prostrate under My feet: you shall*

offer Me to my eternal Father to appease His just anger and call on His mercy to forgive them... „

Then offer yourself entirely to Jesus as His instrument to attract souls to His Love.

(d) they must make at least a *quarter of an hour of mental prayer*, if possible before the Blessed Sacrament.

After making a profound act of adoration, ask pardon for to-day's faults of our Hindu students and teachers Protestants, Catholics, Sodalists, the Catholic staff; put them one after another into the Heart here present and throbbing with Love for them and ask for the light of faith in the true religion or the grace of generous love.

Then offer that Heart's Purity to the Father as saisfaction against sins of impurity. Do the same with *Its Humility*, Its fervent *Prayer*.

Afterwards offer the perfect use of His eyes, against the wrong use of eyes, ears, tongue, imagination, the power of sensation.

Finally protest that the Eucharistic Jesus before you is *the King* of this college and of every one in it.

Adore Him then as such in the name of all; *ask* His blessing for them all, for the works of the college undertaken for His honour. *Pray* that He may deign to use our Sodality for His honour and get a special blessing for its probationers, its members, minor and major officers and its Director.

After a profound act of adoration with faith and love, take leave of Him.

ANNUAL CONGRESS OF WOMEN'S SODALITIES

Talca, Chile

On Dec. 21, 22, 1926, the Women's Sodalities of Chile held their annual Congress in the same city and at the same time as the men Sodalists. The Apostolic Nuncio was present. Some of the members spoke of the religious, moral and social perfection of the Sodalist who observes her rules; of modesty and morality, of the necessity of the interior life, of increasing the number of ecclesiastical vocations, of the apostolate in « patronages », in schools and in catechism classes; of the proper family spirit, of the Catholic Young Women's Society and of the resolution adopted by the Sodality Congress to found girls' Sodalities everywhere as centers of supernatural life and vigor for the other girls in the C. Y. W. Society.

The resolutions adopted were as follows:

1. Candidates for the Sodality must not only know its rules, but they must also make a retreat before admission.
2. A society must be founded with the same purpose as that of St. Francis Regis namely to help in regularizing irregular marriages, etc.
3. Efforts must be made to secure more practical moral and religious instruction in girls' schools.
4. A commission must be formed to give frequent lectures on religion and morality to families and to the masses.

(Cfr. « *Efemerides Marianas* », 1926, p. 380-382).

NEW BOOKS

R. Wickl, S. J., “ **Marienherrlichkeiten** „, Innsbruck, Marianischer Verlag, 343 pp.

This little book by a well known German author, contains 32 sermons, beautifully written and thoroughly founded dogmatically, treating of the glory of the Blessed Virgin

(I. Rutten. S. J.), “ **Handboek van den Raad in de Maria-congregaties van jonge Dochters.** „ Brugge, Korte Winckel 10, 55 pp.

This handbook (in Flemish) clearly explains the common and particular duties of the Officers in Sodalities of Our Lady.

AS IN DAYS OF OLD

The Blessed Virgin's statue on the street-corners was a familiar sight in the old-time Flemish cities. Now through the zeal of the Turnhout (Belgium) Sodalities, this good old custom is being revived. 28 new statues have been erected, most of which were blessed, during an evening tour in an automobile, by Archbishop Van Roey of Mechlin. At the blessing of other statues, Sodality Directors preached in the streets.

A hundred young men joined the Sodality in our Church at Turnhout, during the past year, bringing the total up to 420. The married men's Sodality has 718 members, an increase of 13 over last year; at the weekly meeting, the attendance is more than 500.

A seminarist in India is supported by each of these Sodalities. There are Committees to **spread good reading**, and two classes **study the Gospel**.

42 Sodalists became priests; of these 8 were seculars and 34 were religious. The Sodalists ordained in 1926 were: 3 Dominicans, 3 Premonstratensians, 1 Friar Minor and 1 Jesuit.

Missionary recalls holy life of Macao Sodalist.

Writing in “ **Echoes da Missão de Shiu-Hing** „ (January, 1927) on the golden jubilee of the Sodality in Macao, (November 22, 1926), the superior of the mission referred to D. Clarita Marques who was Prefect of the Sodality for more than twenty-five years (!).

“ Truly a chosen soul, endowed with goodness and zeal equal to any test. In the world, she always lived as if she were a religious, and gained great merits from the penance with which she mortified her body. She always slept on a hard bed, and wore sharp chains up to her very death. Wherever there was misery to assuage, or poverty to succor, there she appeared like an angel from heaven to pour forth blessings. „

Editor: *Lawrence E. O'Keeffe, S. J.*
Superiorum permissu.

Roma - Tip Campitelli.